

503 – And it's narrated from Umm Salamah(رضي الله عنها) that she said: “The messenger of Allāh(صلى الله عليه وسلم) entered upon Abī Salamah(رضي الله عنه), when his sight had become fixed[soon after he died]. He(صلى الله عليه وسلم) closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some people began to weep. He(صلى الله عليه وسلم) said: "Do not supplicate for yourselves anything but good, for the angels say ‘Āmīn’ to what you say." Then he(صلى الله عليه وسلم) said, "O Allāh! Forgive Abū Salamah, and raise his rank among the rightly guided servants. Make his grave spacious for him and give him light in it.” Related by Muslim.

Sharh of Shaykh al-‘Allāmah Sulaymān ibn Nāsir al-‘Alwān(حفظه الله):

This report is narrated by Imām Muslim(رحمه الله), Abū Dāwūd(رحمه الله) and ibn Mājah(رحمه الله).

Imām Muslim(رحمه الله) said “It was narrated to us by Zuhayr ibn Harb(رحمه الله), he said Mu’āwiyah ibn ‘Amr(رحمه الله) informed us, from Abī Ishāq al-Fazārī(رحمه الله) from Khālid al-Hithā’(رحمه الله) from Abī Qulābah(رحمه الله) from Qabīṣah ibn Dhu’ayb(رحمه الله) from Umm Salamah(رحمها الله) similar to it.

And al-Hāfidh ibn Hajr(رحمه الله) summarised part of it, and he placed some sentences earlier and put some at the end.[i.e. Rearranged the order of the Hadīth & left some parts of the Hadīth out].

And it was narrated by Abū Dāwūd(رحمه الله) and ibn Mājah(رحمه الله) from the chain of Abī Ishāq al-Fazārī(رحمه الله) similar to it.

Umm Salamah’s saying: {When his sight had become fixed} meaning that his eyes were opened, so the Prophet(صلى الله عليه وسلم) closed his eyes, so this Hadīth gives a recommendation of closing the eyes of the dead.

Umm Salamah’s saying: {Some people began to weep} meaning that some people from the family of Abī Salamah(رضي الله عنه) wept when he passed away, so the Prophet(صلى الله عليه وسلم) prohibited them from doing this, and ordered them to only supplicate with good, because the angels say Āmīn to your du’ā, and this is not exclusive to them, for indeed the angels say Āmīn in every supplication made from the supplicator, so it’s possible that a person supplicates for something bad, so his du’ā would be answered and he will be ruined/destroyed, so he must supplicate with what is good and beneficial for his religion and worldly affairs, because it’s possible that his du’ā would be answered, so misfortune comes about by this du’ā in the Dunyā & the hereafter.

The Prophet’s saying: {O Allāh forgive Abī Salamah} It gives a recommendation of making du’ā for the deceased before burial.

The Prophet’s saying: {And raise his rank among the rightly guided servants} It establishes

intercession in raising the ranks of the people who entered Jannâh.

And intercession is of [many] types:

1. The intercession of the Prophet(صلى الله عليه وسلم) for Ahlâl Mawqif[The people in the position of standing on Yawm al-Qiyāmah], to rule between them.[i.e. Who he grants intercession for, note: All intercessions are done with the permission of Allâh]
2. The intercession of the Prophet(صلى الله عليه وسلم) for the people of Jannâh[i.e. The Believers] to enter Jannâh.
3. The intercession of the Prophet(صلى الله عليه وسلم) in raising the ranks of some of the people of Jannâh, and this is a type from among the types of intercession which the hadīth of this chapter refers too, verily the Prophet(صلى الله عليه وسلم) said:{And raise his ranks among the rightly guided servants}.
4. His intercession for the people entitled to go to the hellfire, that they don't enter it.
5. His intercession for the people that entered the hellfire, to get out from it, and this type is from the types of intercession which the Khawārij & Mu'tazilâh reject because they view that the Major sinners will abide eternally in hellfire, and we answer them by the saying of Allâh(سبحانه وتعالى):{He forgives what is besides that[i.e. Shirk] to whomever He wishes} and other than it from the evidences.
6. His intercession with regards to lessening the punishment for his uncle Abī Tālib.

The Prophet's saying:{And grant him a successor from his descendants who remain behind, and forgive us and him, O lord of mankind}. This is what al-Hāfidh ibn Hajr(رحمه الله) left out from the Hadīth, and this is present in Sahīh al-Imām Muslim(رحمه الله). We take from this, the recommendation of making du'ā for the descendants, that perhaps Allâh(جل وعلا) will bless them.

The Messenger's saying: {And forgive us and him}. It gives a recommendation of beginning with ourselves before others in du'ā.

Then the Messenger(صلى الله عليه وسلم) said:{Make his grave spacious for him and give him light in it}. Because the grave is either a garden from the gardens of Jannâh or a pit from the pits of hellfire.

And in the Hadīth is an evidence that the grave could be lightened up for its companion, and it could be darkened as it's mentioned in Sahīh Muslim that the Prophet(صلى الله عليه وسلم) said:{Verily, these graves are filled with darkness upon its companion, and verily Allâh lightens it up by my prayers}. And it's defected by Irsāl[The Shaykh will later come to this and prove why it's Shāth, Thābit al-Bunānī narrated it from the Prophet as Mursal, whereas

others narrated it without this addition], and in the Hadīth is a proof upon the recommendation of [performing] du'ā by what he's able to perform for the dead, and it's preferred to choose a combination of du'ā, and the Hadīth is explicit that the du'ā occurred before burial.

And it can be taken from the generality of the Hadīth, a recommendation of bringing joy to the family members of the deceased, because when the Prophet (صلى الله عليه وسلم) made du'ā for him, he also made du'ā for them, by saying {and grant him a successor from his descendants who remain behind}, so he brought them joy/comfort from this and made their hearts feel at ease.

And the main focus from the context of the Hadīth for the chapter of Funerals, is Umm Salamah's saying: {So he (صلى الله عليه وسلم) closed his [Abū Salamah's] eyes}.

It gives a recommendation of closing the eyes of the dead, because when the slave of Allāh (سبحانه وتعالى) dies, the sight follows the soul [i.e. Gets taken away with it], and we could benefit from this phrase that the soul is a body-part of the body [i.e. Connected to the body], Imām ibn al-Qayyīm (رحمه الله) said in his book Kitāb al-Rūh, "However its connection [to the body] is different to the rest of the body-parts"